A Sinner Came To Dinner (Sermonette)

Scripture: Luke 7:36-50, Matthew 18:21-35, Ephesians 4:31-32

Summary: To discuss a sinner who came to dinner while Jesus ate at a Pharisee's house. Being reviled by all, full of remorse, she found forgiveness at Jesus' feet while washing them with her tears and wiping them with her hair. She was forgiven of her sins and restored.

INTRODUCTION

Outline.

1. She Came to Him Reviled
2. She Bore Her Remorse
3. She Left Him Restored

Introductory Remarks.

1. Today's lesson will discuss a theme: "A Sinner Came To Dinner." This lesson deals with a woman of the city who has many sins, comes to Jesus condemned but shows deep contrition, and is left restored, cleansed (forgiven) of her sins because of the love and compassion of Jesus. This lesson shows how some are indeed burdened by their sins, while others are unaware that they are sinners. Jesus will present a lesson of His love for all sinners and affirm: "Those that are forgiven most will love Him more." We will discuss three points in this lesson. **They are,**

2. First, we will consider how she came to Jesus, *being reviled and scorned* by Simon, a Pharisee, and his guest, who had invited Him to dinner: "That He might eat with him." We do not know how she learned that the Lord was dining at the Pharisees' house, but she made her way there, appearing unannounced at Simon's house.

3. Second, we will discuss how *she bore sincere remorse* for her sins. Luke wrote: "She washed his feet with her tears and wiped them with the hairs of her head." She wept uncontrollably, kissing His feet and anointing them with the fragrant oil she brought for that very reason. Jesus is moved with compassion for her and tells the host a parable of two debtors. When He concluded, he compared her acts of love to the Pharisees. Asking Simon, the host: "If both debtors, one owing 500 pence and the other 50 pence, were forgiven of their entire debt, *who would love their master the most?*" He replied: "I suppose the one forgiven the most." **Jesus said:** *"You have answered correctly."* He then begins to apply His parable unto the Pharisee and his guest.

4. Lastly, we will investigate how she left the *presence of the Lord restored*, being forgiven of her sins and saved by her faith due to her great love for Jesus. Luke wrote: "And Jesus said unto Simon, do you see this woman? I came into your house, but you gave me no water to wash my feet...Simon, you did not greet me with a kiss...and Simon, you gave me no oil for my head. Therefore, her many sins are forgiven: *"She will love me more."* Then He said unto the woman, "thy sins are forgiven thee, thy faith hath saved thee, go, in peace." **And those at dinner said**: "Who is this that also forgiveth sins." This woman came refused by all *but left reclaimed and forgiven* by the Son of man, who had "*power to forgive sins* while on the earth; and having the power to forgive sins in heaven while sitting on His throne as our "**great high priest**," Hebrews 4:14-16. Let's consider our first point in this lesson after this brief introduction.

BODY OF LESSON

I SHE CAME TO HIM REVILED

A. Jesus' invite. Luke wrote: "And one of the Pharisees desired that Jesus eat with him. And He went into the Pharisees' house, and sat down to meat," Luke 7:36. *Apparently, the rift* between the scribes and Pharisees was not yet widened, that they could not extend unto Him the courtesy to "dine with them." Although Jesus accepted this invitation, the Pharisees held Him and His work suspiciously! The Master's parable of two debtors will be necessary for Simon and his guests before they can understand Jesus' ministry unto all sinners. **Observe,**

1. Jesus was always willing to eat with the people. Simon, a Pharisee, invited the Lord to join him for dinner. The Lord accepted his invitation. Christians, too, ought to be men and women of hospitality to one another. Consider,

a. The church leaders are selected based on their love and willingness to: "Be given to hospitality," 1 Timothy 3:2. Having a mind and disposition of kindness, friendliness, and generosity to all men, especially *"unto the household of faith,"* Galatians 6:9-10. Christians should be hospitable.

b. Saints are encouraged by the scriptures: "Let brotherly love continue…and to be not forgetful to entertain strangers: for thereby some have entertained angels unaware," Hebrews 13:1-2.

c. Paul wrote: "Let love be without dissimulation (hypocrisy)…Being kindly affectionate one to another with brotherly love; in honor preferring one another…distributing to the necessity of the saints; and given to hospitality," Romans 12:9-13. (Text shortened for brevity).

2. Jesus went to the Pharisees' house and joined him at dinner. *He was not a "respecter of person."* The scribes and Pharisees sent spies to catch Him in words to deliver Him to the authority and the governor. **The spies:** "Asked him, saying, Master, we know that *thou sayest and teachest rightly*, neither acceptest thou the person of any, *but teachest the way of God truly*," Luke 20:20-21. **They noted,**

a. **That Jesus sayest and teaches rightly**. Unlike the scribes and Pharisees, Jesus taught the scriptures correctly, Matthew 7:28-29. Jesus rebukes them *for their interpretation and presentation* of the Scripture. **Jesus said:** "Ye hypocrites, well did Esaias prophesy of you, saying: These people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is far from me…Every plant my heavenly Father hath not planted shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch," Matthew 15:7-14. **Jeremiah wrote of these**: "Yet I had *planted thee a noble vine*, wholly a right seed: how then art thou *turned into the degenerate plant* of a strange vine unto me?" Jeremiah 2:21.

b. That He did not accept any man's person. He did not have favorites, nor did He disregard any man. He welcomed and loved all people alike. He did not show partiality or respect for persons.

c. That He teachest the way of God truly. He knew and taught the way of God sincerely.

d. Conclusion: What about us? We must first work on these areas in our homes, the church, and the world. Let's continue,

3**. They (Jesus, the Pharisee**, and his other guests): "all sat down (reclined) to eat," Luke 7:36. Jesus befriended and ate with "publicans and sinners," Luke 15:1-2; Luke 5:30. This kind of behavior was shunned by the Pharisees, who considered them unclean and communicable (infectious by social contact). **Consider,**

a. All sat down. The verb "sat" here in Gr., is anaklino, which means to lean back: — lay, (make) sit down. The picture shows that He has been bidden to recline at a table to dine with others, Luke 7:30; Luke 12:37. This posture permitted the woman to

approach His feet while outstretched on a couch or sofa to eat. (The context of the scriptures will dictate one's posture).
b. **The leaders of Israel** accused Him of being: *"A gluttonous man, and a winebibber, a friend of publicans and sinners!"* Luke 7:34. All of which was true; Jesus did eat with publicans and sinners. He dines now with a Pharisee who will learn he, too, is a sinner.
c. I thank God. He is a friend to sinners; were He not, where would I be now?
d. The dinner arrangements were different from what they are now. Observe,
1) First, they were open to those not invited to dine. The people came to see the visiting dignitary, and such gatherings were entertainment for all those attending them.
2) Second, those who attended the dinner sat around the dining area walls, listening to the conversation of the host, the dignitary, and the other guests.
3) Finally, this was a time for teaching and learning for the host, his guests, and others in the house.
4. The normal posture to eat then was to recline. All would face the table and each other while in the prone position. Each would take from the table with one hand and brace themselves while partaking in the meal. We will speak more about this later in the lesson.
5. They would engage in conversation while eating together. However, while everyone ate and was engaged in discussion, behold, there came a sinner, not invited to dinner, into the courtyard and through the doors: into the hall where the meal was being served and eaten. **Luke mentioned**,
B. A sinner not invited. He penned: "And, behold, a woman in the city, which was a sinner when she knew that Jesus sat at meat in the Pharisee's house," invited herself to dinner. I might add that no one cried out: "What is she doing here? Where did she come from?"
ILLUSTRATION: She "crashed" the dinner like at many family gatherings when Uncle Cecil or Cousin John drops by the house. They now sit in amazement at how Jesus graciously interacts with this woman (all eyes are on them). And what a site to behold!
Luke calls her,
1. A woman in the city. One Commentator wrote that she was probably a harlot (the record, however, does not describe her as such). She was a woman in the city (meaning a visitor or resident of the city). *The city of Nain* is where all these things were occurring, Luke 7:11. We do not know how she obtained the information about the Lord's visit to the house of Simon the Pharisee.
a. Maybe one of the guests could have told her, or she might have learned it from witnessing the commotion at Simon's house.
b. She could have attended these gatherings regularly. Not as a guest but as a visitor to witness what occurred at Simon's dinners. Tonight, however, she came to meet Jesus, her Savior.
c. I would imagine she had heard of His compassion and tender mercy from others.
d. She had learned and believed that there was mercy even for her at the "feet of Jesus."
e. It would be there that she would find it amid all these religious leaders and guests.
2. Which was a sinner. In the Pharisees' eyes, this woman was an outcast, refused and rejected. But she shall find acceptance at Jesus' feet. Who, at dinner, was not a sinner? None but Jesus. Some are unaware that they are sinners. But she knew of her condition and sought a change in her life. Jesus will teach all those there the sincere measure of love. [Those who are forgiven most would love Him more!] What a lesson awaits them this very evening.

3. She knew Jesus sat at meat. But, at this dinner, she would come to see Jesus. Perhaps she was tired of her life of rejection by the socialites and was compelled to meet Jesus, who had heard cared for people even like her. O' the wretch of a woman she was, she believed Jesus would accept her like he did others of her social standing. Publican and sinners, the outcasts of the religious rulers of Israel. But known and loved by God, and shall be first as Jesus promises: "To sit down with Abraham, Isaac, and Jacob in the kingdom of God," Matthew 8:11; Luke 12:37-38.
4. In the Pharisee's house. What a welcome she would receive by the Son of man: "Who has come *to seek and to save* that which was lost," Luke 19:10. Like Zacchaeus' house, Jesus said: "*This day is salvation come* to thy house, for so much *as he also is a son of Abraham*," Luke 19:1-10.
5. She invited herself to dinner. She did not bring a dish but something more valuable. She brought her best: herself and an alabaster box of precious ointment. I'll speak about this later in the lesson.
C. Custom of the time. It was a custom that when an important guest was invited to a host's home, people would come to be part of the discussions that would be held. Not necessarily to engage in them but to listen. (To be expanded upon later).
D. Simon's judgment. Luke continued: "*Now when the Pharisee* which had bidden Him saw it, he **spake within himself**, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner," Luke 7:39. **Jesus knew who she was**, and He also knew who and what these Pharisees' were: they were also sinners. Notice,
1. Simon saw it. When the host saw this woman bathing His feet with her tears and wiping them with the hair of her head, he questioned whether Jesus could be a prophet. Hear him,
2. He spake within himself, saying: "This man, if he were a prophet, would know who and what manner of woman is that toucheth Him," Luke 7:39. Yes, He is a prophet, *more than a prophet*: He is the one that **John the Baptist** told us *He was coming*, Matthew 3:1-3; Matthew 3:11; Luke 7:16.
3. The Pharisee judged: "that she was a sinner." Well, who at the dinner was not a sinner? Except for Jesus. Everything "in the house was a sinner" except Jesus, who came to save them.
4. Be careful what you think or say about Jesus (or each other). He *hears your words and reads* your thoughts, Psalms 139. *He will convict the Pharisees* of their sins in His parable. **Consider,**
E. Jesus tells a parable of two debtors. **Luke wrote:** "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on: There was a certain creditor with two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose he, to whom he forgave most. And he said unto him, Thou hast rightly judged," Luke 7:40-43. We'll review Jesus' application later. **But now, let's consider the woman's remorse.**

II SHE BORE HER REMORSE
A. A woman in the city. Luke wrote: "And, behold, a woman in the city, which was a sinner when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment," Luke 7:37-38. Luke describes the

woman's remorse and sorrow for her sins. God requires a heart of true repentance and willingness to forsake all of our sins (to no longer practice them). Observe,

1. She brought no exotic dish for the host. She bore her sins and remorse unto the feet of Jesus. She brought only "an alabaster box of ointment."

a. The ointment was a priceless gift that someone special (her beloved) may have given her, maybe even as an endowment of marriage for a marriage that did not take place for reasons unknown.

b. She will now use it to anoint the feet of Jesus, now her beloved.

c. *Can I stay here a little while*? Please let me conjecture here for just a few moments.

2. Alabaster box. The Gr., word for "alabaster box" is alabastron, a stone; properly, i.e., a box, vase, jars, and a small flask (or necklace), of an alabaster stone, where unguents (ointments, oils, lotions, perfumes, etc.) were preserved, Luke 7:37; Matthew 26:7; Mark 14:3. *These were expensive oils and perfumes*—Samuel anoints Saul, "with a flask of olive oil," 1 Samual 10:1; 2 Kings 9:1-3. Older women *"in the day"* had similar memorials, with precious items of remembrance—a Hope Chest.

ILLUSTRATION: Maggie's wedding dress. She kept it and chose to wear it during her marriage to Christ (in baptism) during a tent meeting conducted by Marshall Keeble in Madison, TN. I will share this entire story in my closing remarks.

3. This woman bathes the feet of Jesus with her tears, wipes them with her hair, kisses them repeatedly, and tenderly *anoints them with precious aromatic (ointment).* The bride would pour these costly perfumes over the heads of her beloved at the marriage dinner before they ate. **He continued,**

B. She stood at His feet. He wrote, "And (she) stood at His feet behind him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and *anointed them with the ointment*," Luke 7:38; John 12:3. **Looking at this scene** a little closer,

1. She stood (bending) at His feet: "Behind Him weeping." Luke made it clear she did not claim equality with the Lord by going to His face or standing at His side. She went to His feet and began to weep there (in great remorse for her sins). We learned there were many! Consider,

a. She was weeping. When we can weep over our sins (like her), we will overcome them and receive the mercy and forgiveness of Jesus. No person ever left Jesus' presence unforgiven and came to Him with *sorrow, guilt, and remorse for their sinful condition*. It is unto these **He invites: "Come unto me**:"

1) "All ye that labor and are heavy laden, and I will give you rest…for my yoke is easy, and my burden is light," Matthew 11:28-30. **Jesus taught at the Feast**,

2) "And drink (if any thirst), He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water," John 7:37-39. Also, "And the Spirit, and the bride." Say come,

3) "And let him that heareth say, Come. And whosoever will let him (come and) take the water of life freely," Revelation 22:17. This woman, now cometh unto Him that giveth the water of life. **Come…**

b. John wrote: "Behold, I stand at the door and knock, if any man will hear my voice, and open the door, I will come in and sup with him and he with me," Revelation 3:20. **As she weeps,**

2. She washed Jesus': "Feet with her tears *and wiped them* with the hairs of her head, and kissed them" *with love, tenderness, and kindness*. Her tears testify to her sorrow and love for the Lord!

a. Tears of contrition (sorrow and sincere regret over her sins). **The BLB translates** the *word "wash"* in Gr., as brecho, or brekh'-o, which means to wash, moisten (by a shower): rain down, wet, or wash. The KJV of the bible, Luke 7:38.
NOTE: The word *"wash"* here bears different meanings, translated by two Interlinear. First,
1) **The EGNT** — translated the word *"brekh'-o" as "bedew*." It reads: "And (she) standing at his feet behind weeping, *began to bedew* His feet with tears," page 173. KJV, Luke 7:38.
a) The word "brekh'-o" was translated as "bedew" to mean "*rain down*."
b) Her tears rained down upon Jesus' feet from her eyes.
c) Her tears *"rained down upon Jesus' feet*, sufficient to wash them.
d) She was *washing* His feet with her tears and *wiping them* with her hair.
NOTE: The New Revised Standard Version Interlinear so agrees. Second,
2) **The New Greek/English** Interlinear New Testament reads: "With her tears, *she began to wet* the feet of Him and with the hair of the head of her she *was wiping* (them) *off*," Page 224.
a) This view depicts this woman's act of faith in Jesus.
b) Her tears were *wetting His feet*, and she *wiped them* with **the hair of her head**.
c) She *anointed them* with a sweet perfume and kissed them tenderly.
d) While ignoring the scorn and enduring the criticism to show her love for Him, she believed ***He w***ould *forgive her sins* and grant *her peace with God*. **Isn't this what we all desire?**
e) Peter wrote of this peace. He calls it: "*The answer of a good conscience toward God,*" 1 Peter 3:20-21. I will discuss this in our invitation. Amen, sister Ceilings and brother Doors! **We observe,**
b. A heart of repentance. No one will ever be forgiven of their sins until they *become sorrowful enough to repent, confess, and forsake them*. She came to Jesus broken, rejected, and scorned. **John preached:** "Bring forth, therefore*, fruits worthy of repentance*...God can use these stones to raise children unto Abraham," Luke 3:8. **God requires a heart** of *repentance and resolve* to confess and forsake our sins. **Godly sorrow** "*worketh repentance to salvation*," 2 Corinthians 7:10. **Observe**,
c. Tears that never cease. Some here are also burdened, broken, and feel forsaken and rejected, just like this woman. You came to this assembly seeking forgiveness and peace. **Jesus, the same** *"today, yesterday, and forever,"* Hebrews 13:8. He will forgive you of all your sins. This woman's tears and yours will touch Jesus' heart. He will give you compassion, love, forgiveness, and peace. **Consider,**
1) The word "tears" in Gr., is dakry, which means a tear: —tear, to cry. Yes, it is the burden of our sins and transgressions. That will cause sleepless nights. We worry about our lost condition. Many may want to experience God's love, but sin keeps them from receiving His mercy and grace.
ILLUSTRATION: *Recall an old Rhythm and Blues Classic*: "**Something Got a Hold on Me**!" It continued: "O, it must be love." No, it is your sins and transgressions, Hebrews 2:1-4; Romans 3:23.
Your sins are causing these sleepless nights of rolling and tumbling upon your bed!
a) Perhaps you are not sorry enough yet to seek God's forgiveness, "though He is not far from any of us," Acts 17:27-31; Isaiah 55:6-11.
b) This woman found forgiveness at Jesus's feet.
c) She went home rejoicing and at peace with God.
d) We will share how you, too, can receive His blessings. Listen,
2) David reminds us:

a) First, “Thou…put my tears into thy bottle: are they not in thy book? When I cry unto thee…this I know…God is for me,” Psalms 56:8-9; Romans 8:31-39.
b) Further, “I am weary with my groaning; all the night I make my bed swim; I water my couch with my tears,” Psalms 6:6. Oh, does anyone care? **God does:** *“Casting all your care upon Him*, **for He careth for you,**” 1 Peter 5:7; Psalms 55:22.
c) Finally, “My tears have been **my meat day and night**, *while they continually* say unto me, Where is thy God?” Psalms 42:3.
3) Solomon pens: “*She weepeth sore in the night, and her tears are on her cheeks:* among all her lovers she hath none to comfort her: *all her friends have dealt treacherously with her*, they have become her enemies,” Lamentations 1:2; Lamentations 2:18-19. ***What a friend*** we have in Jesus! **When your,**
d. Conclusion: *Tears are shed in true repentance*; the Lord will not disregard your remorse. He is willing to forgive, and He is willing to grant unto you: *"Peace that passeth all understanding,"* Philippians 4:6-7. **Luke continued,**
3. She anointed: “*Them (His feet)* with an ointment. Anoint in Gr., is *aleíphō, to oil* (**with perfume**),” Luke 7:38; Luke 7:46. *Her alabaster box* (an expensive oil) she kept to pour over the head of her beloved (husband). Maybe at the *wedding feast*, as was their custom! **Let me stay here a minute or two.**
ILLUSTRATION: Explain the use of this perfume at the wedding dinner! Notice,
a. The word ointment in Gr., is Myron, which means one probably of foreign origin, i.e., "myrrh" or an aromatic oil: —ointment. Very precious to be poured over her husband's head as they sat at the wedding feast. **Just as** “A very precious ointment *was poured over Jesus’* head in Bethany, while He sat at meat in the house of Simon, the leper,” Matthew 26:7.
b. Mark described it as: "An alabaster *box of ointment of spikenard* very precious; and *she breaks the box,* and *poured it on His* (Jesus') head," Mark 14:3. **Mark,** *is describing this same scene* in Bethany, that took place in Simon the leper’s house. Still, another event John mentions,
c. In Bethany. The anointing of Jesus' feet by Mary, the sister of Lazarus. **He wrote**: *"*Then took Mary a pound of ***ointment of spikenard***, very costly, *and anointed* the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment…while Judas Iscariot complained of its cost of the oil which they could have sold for (three hundred pence) … Jesus said, Let her alone: against the day of my burial…the poor you always have…me you have not always," John 12:3-8.
d. Conclusion: **We know now why this ointment was precious unto this woman of the ci**ty, which she is using unknowingly for the very self-same purpose. She is doing this *for the day of Jesus’ burial* by anointing His feet with a precious sweet-smelling aromatic, filling the Pharisees’ entire house with a fragrant perfume as they are eating dinner. This courtesy the Pharisee had failed to do himself or directed his servant to have done. Jesus will remind him of his lack of hospitality at the end of His parable of two debtors. **Stay with me**, my beloved in the Lord,
C. Her acts of contrition. Sprang forth from a *“broken and contrite spirit,”* Psalms 34:18. Notice her actions while in the presence of Jesus: she was weeping, washing His feet with tears, and wiping them with her hair. She kissed them repeatedly and anointed them with an ointment—showing all
the signs of sorrow, guilt, and remorse for her sins before the loving Savior. **Consider,**
1. David wrote: “*The sacrifices of God* are a broken spirit: a broken, contrite heart, O God, thou wilt not despise,” Psalms 51:17. **David again**,
a. First, “*He healeth the broken in heart*, and bindeth up their wounds,” Psalms 147:3; Luke 4:18.

b. Further, “The Lord is nigh unto them *that are a broken heart* and a contrite spirit,” Psalms 34:18.
c. Finally, “For…in His favor is life: *weeping may endure for a night*, but joy cometh in the morning,” Psalms 30:5. **This woman's tear** shall be turned into joy as she leaves Him with a peaceful heart.
NOTE: Illustrate Jesus the Lamb of God: “Which taketh away the sins of the world,” John 1:29.
2. Solomon wrote: “*He that covereth his sins* shall not prosper: but whoso *confesseth and forsaketh* them shall have mercy,” Proverbs 28:13.
3. Isaiah wrote: “For all those things hath mine hands made…saith the Lord: **but to this man** will I look, even *to him that is poor and of a contrite spirit*, and trembleth at my word,” Isaiah 66:2.
4. Jesus said: *“Blessed are the poor in spirit*: for theirs is the kingdom of heaven,” Matthew 5:3. “*Blessed are they that mourn*: for they shall be comforted,” Matthew 5:4. The broken in heart and spirit shall inherit the kingdom of God. Not the proud and high-minded! The Master illustrated this truth,
ILLUSTRATION: *Two men went to the temple to pray*, Luke 18:9-14; Psalms 102:15-17. **Listen to Paul**,
5. He preached: “*And the times of this ignorance God winked at*, but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which He will judge the world in righteousness by that man whom God hath ordained; and hath given assurance unto all men, in that, He hath raised him from the dead,” Acts 17:30-31.
D. The parable presented. Luke wrote: "And Jesus said unto him, Simon, *I have somewhat to say unto thee.* And he saith, Master, say on: There was a certain creditor with two debtors: the one owed five hundred pence, and the other fifty…*which of them will love him most?”* Luke 7:40-43. **Let’s be aware that the two debtors** *are both in the presence of the creditor, Jesus*. **Listen to Him,**
1. First, the creditor. There was a certain creditor with two debtors. Before Jesus, they are both debtors. Jesus is the creditor. **The debt of both is their sins**. He continued,
a. The woman's debt. She owed five hundred pence. Some owe more outstanding debts because of their lives and their sins. She is now responsible for her debt.
b. And the Pharisees’ debt. He owed fifty pence. However, he is a sinner and responsible for his debt. But Jesus says, inviting us and them to reflect on our self-righteousness and debts.
2. Further, “And when they had nothing to pay. But he frankly forgave them both.” When neither of them had anything to pay, he forgave them both. We cannot pay this debt. It has to be forgiven. Jesus, in a display of immense love and forgiveness, paid our debt when He said: “It is finished,” John 19:30. Jesus now asks Simon who would love Him most. Listen to Jesus, Simon:
3. Lastly, “*Tell me, therefore, which of them will love him most?* **Simon answered** and said, I suppose he, to whom he forgave most. And he said unto him, Thou hast rightly judged,” Luke 7:40-43.
4. Parable’s application: Jesus said: **“Wherefore** I say unto thee, *Her sins, which are many, are forgiven, “for”* in Gr., is *hoti,* a *conj*., (*since, in that*) *she loved much*: but to whom little is forgiven, the *same loveth little*,” Luke 7:47. **Jesus turns to Simon** with an *example of her love* compared to his own. **Observe,**
E. Simon’s poor hospitality. “And (Jesus) turned to the woman, and said unto Simon, Seest thou this woman? I entered thine house, thou gavest me no water for my feet:

but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment," Luke 7:44-46. **To reiterate:** Jesus said unto the Pharisee and all at dinner: "Seest thou this woman? I entered into thine house, **Thou gavest:"**

1. First, "Me no water for my feet: but she hath washed my feet (*bathe my feet) with her tears and wiped them* with her hair," Luke 7:44. She *deluged* (*flooded*) *my feet* with her tears. O' the *pain and sorrow* she has *released at Jesus' feet*. And what *mercy, grace, and forgiveness* await her there! **He continued,**

2. Further, "Me, no kiss: but this woman hath not ceased to kiss my feet." Simon, you gave me no greeting, no words of welcome, no kiss of brotherly love or handshake. But this woman…O' may the Lord forgive us all! "But when ye sin so against the brethren and wound their weak conscience, you sin against Christ," 1 Corinthians 8:13; James 2:9-10. **I sadly remember,**

ILLUSTRATION: My *greeting from the* Enterprise Church of Christ in September 1967. "*Your brothers are worshiping* around the corner on West Adams Street." **I asked**: "*Aren't you, my brother*?"

3. Next, "Me, no oil to anoint my head: but this woman hath anointed my feet with ointment." Simon, she anointed them with a sweet perfume; had you anointed me, it would have been olive oil. a. Jesus was not given the same basic courtesies that Simon's other guests received at their entrance.

b. This washing of feet, greeting, and anointing of Jesus' head is a jester of love Simon withheld!

c. Simon did not show such *"hospitality"* to the Savior, Jesus Christ.

4. Finally, "Wherefore, I say unto thee, Her sins, which are many, are forgiven: because she loved, much: but to whom little is forgiven, the same loveth little," Luke 7:47.

5. Conclusion: We sit like Simon and judge others as if we have no sins. But we all are sinners; none standing before God can claim to be righteous. We're all sinners and debtors, Romans 3:10; Romans 3:23. *We can never repay Him for our forgiveness*. Now, let's consider the last point in this lesson.

III SHE LEFT HIM RESTORED

A. We all are debtors. Simon the Pharisee did not know that he was also a sinner. The woman came to dinner as a sinner but left restored, reclaimed (reconciled) unto God by Jesus' grace and mercy. She came troubled but left in peace. Isn't this what everyone wants? Everyone at dinner was a sinner. The only one that was not was the Master! Hear Jesus' interpretation of the two debtors. **He explains,**

1. Both were debtors. *Not only was the woman a sinner*, but Simon was as well. Her sins were many, but his, however, so slight: he was nonetheless a sinner. Jesus wanted Simon to know that: "*He who is forgiven most will love Him more*," Luke 7:47. Paul, the apostle, wrote that this was so. Observe,

2. Paul, a debtor. He wrote: "*I am (a) debtor both to the Greeks and the Barbarians*; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you in Rome. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and the Greek. For therein is the righteousness of God revealed from faith unto faith: as it is written: The just shall live by faith," Romans 1:14-17. *The "Just"* **is saved by grace** – to **live by *the faith*** in Christ Jesus, Romans 5:1-2; Ephesians 2:8-9. [See Romans 1:12; Romans 1:17].

3. We are all forgiven to forgive. Matthew wrote: “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven,” Matthew 18:21-22. Aren’t you glad that God continues to *forgive us as long as we* repent, confess, and forsake our sins?

4. Paul, the chief of sinners. To Timothy, he wrote: "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry. Who was before a blasphemer, persecutor, and injurious (violent)…*Christ came into the world to save sinners, of whom I am chief,*” 1 Timothy 1:12-16.

ILLUSTRATION: Paul was a soldier for the Lord? "He who is forgiven most will love Him more."

B. She was forgiven. Jesus said unto her: *“Thy sins are forgiven,”* Luke 7:48. This was an act of love, faith, and forgiveness. The woman's sins were bearing heavily upon her heart as she stood at the feet of Jesus. The Lord had love, compassion, and mercy for her. He forgave her sins. He said: “Thy sins are forgiven.” She did not ask for such, but her sorrow and tears were her witnesses. O', what beautiful words of love and forgiveness! ***She brought Jesus her fruit of repentance,***

1. “Tears of sorrow and regret for her sins.” **The Master said**: “*Her sins, which are many, are forgiven. For or (since that) she loved much.*” **Are you listening to the Savior?** With,

2. “Humility she was *bathing His feet* with her tears, *wiping them* with her hair, and repeatedly kissing them.” **One translation reads:** *"She ceases not ardently kissing my feet*,” Page 174—the Englishman's Greek New Testament, Authorized Version of 1611, 1896.

3. “An alabaster box of precious ointment.” That she had kept, not knowing why. We can only surmise that for the same purpose, Mary anointed them. Consider,

4. “To anoint the Savior’s feet” in preparation for His burial, John 11:2; John 12:3-8.

5. Conclusion: What are you willing to bring to the Lord? May I suggest: “That you bring your sins and lay them at His feet, and leave them there.” And go home forgiven and at peace with God. Let us now hasten to a conclusion. **Notice Simon’s guests,**

C. Their self-righteousness. “And they that sat at meat with him began to ask themselves, Who is this that forgiveth sins also?” Luke 7:49. They all appear to be just like Simon, full of self and none of Jesus! As they sat at meat with Jesus. **The other guest**,

1. They began to say within themselves. **Notice these guests’ reasoning**: "*Who is this* that forgiveth sins also?" Luke 7:49. They knew that God only forgave sins. How do they reconcile what they had just heard Jesus say unto the woman: "Thy sins are forgiven?" Luke 7:48.

2. Jesus healed the man with palsy. **Luke wrote:** "*And when He (Jesus) saw their faith*, He said unto him, *Man, thy sins are forgiven thee*. And the scribes and the Pharisees began to reason, saying, Who is this which blasphemes? Who can forgive sins, but God alone," Luke 5:20-21.

a. “*And, behold certain of the scribes said* within themselves, *This man blasphemeth*,” Matthew 9:3.

b. “*Why doth this man…(commit) blasphemies*? Who can *forgive sins but God* only?” Mark 2:7.

c. Each of these accounts refers to the same miracle of the man healed of his palsy (a paralytic).

ILLUSTRATION: Listen to Jesus, "Is it easier **to say** to *the sick of the palsy, Thy sins be forgiven thee;* or **to say**, Arise, *take up thy bed, and walk?* **But that ye** *may know the Son of man* **hath power on earth** to *forgive sins*," Mark 2:9-12.

3. Although not said, He now exhibits the same authority to forgive this woman's sins. To ensure she understood, *Jesus paid (forgave) her debt*. **He said again,**

D. To the woman. *"Thy faith hath saved thee*; go in peace," Luke 7:48-50. The woman at the Pharisees' house. Who came to Him with great remorse for her sins. She was washing His feet with her tears and wiping them with her hair. Anointing His feet with a precious ointment showing her love. **Jesus was deeply moved with compassion and said unto her**: "*Thy sins are forgiven thee...Woman, Thy faith hath saved thee; go in peace,*" Luke 7:48-50.

NOTE: Jesus' exact words: "Thy faith hath saved thee (hath made thee whole), go, in peace." The Lord spake these words unto two women desiring His forgiveness and healing. **Notice,**

1. First, this woman was forgiven of her sins. Jesus said: "**Woman, thy faith hath saved** thee, go, in peace," Luke 7:50. **He can heal the soul**.

2. Next, to another healed of her plague. Jesus said: "**Daughter, thy faith hath made you whole**; go in peace and be whole of thy plague," Mark 5:34. **He can heal the body**.

3) Finally, He can forgive your sins and give you peace if you come to Him as these women did, in faith, repentance, and trust in His power to forgive and heal your broken and contrite heart.

4. Conclusion: **All believers do not doubt that this woman's faith** caused *Jesus to forgive her sins*, *save her*, and *send her home* at **peace with God**. I believe this is the case also. *However, as you know, this was done under* **the Old Covenant**, just as others during **the earthly ministry of Jesus**. Let me state how this is possible under **the New Covenant**. **As I conclude,**

E. How many today/tonight? Will you leave this place enjoying the blessings of Jesus' love, mercy, grace, and forgiveness? I pray you will respond in faith and obedience to the gospel at the end of God's call to salvation. Recall that I mentioned a woman named Maggie earlier in the lesson. Well, it's time to discuss her faith in the Lord as I begin to close this lesson.

ILLUSTRATION: *Maggie was an older negro (black) woman* who visited a tent meeting with some prominent women friends. Marshall Keeble was preaching under it near a river in Madison, TN. She stepped out and went down to confess Christ. She asked Keeble if she could go home before being baptized (Maggie had something precious in her "hope chest") and wanted to bring it to the Lord.

1. Keeble readily obliged. After a short time, she returned to the tent wearing a wedding dress. Her friends urged her *not to enter the river* (*muddy water*) **in that pretty dress.**

2. She ignored them and assumed her place in front of the tent with Keeble. **He asked her**, "Did she believe that Jesus Christ was the Son of God?" *She said, "Yes, I do!"* Just as Jesus commanded!

3. While weeping, she asked Brother Keeble if she could say something. *Again, he obliged*.

4. Maggie turned to the audience with tears and said, "72 years ago, I married my husband in this dress. Tonight, I'm going to marry a better man than him." She was immediately baptized into Christ. ***Maggie and her dress were both fine!*** Praise God for such a faith as Maggie's. I encourage you to do as Maggie has done, to believe and obey the gospel of Christ. **Let's review...**

CONCLUSION

A. Outline.

1. She Came to Him Reviled
2. She Bore Her Remorse
3. She Left Him Restored

B. Summarize main points.

1. First, we considered how she came to Jesus being reviled and scorned by Simon, a Pharisee, and his guest, who had invited Him to dinner: "That He might eat with him." We do not know how she learned that the Lord was dining at the Pharisees' house, but she made her way there, appearing unannounced at Simon's house.
2. Second, we discussed how she bore sincere remorse for her sins. Luke wrote, "She washed his feet with her tears and wiped them with the hairs of her head." She wept uncontrollably, kissing His feet and anointing them with the fragrant oil she brought for that very reason. Jesus is moved with compassion for her and tells the host a parable of two debtors.
3. Lastly, we investigated how she left the presence of the Lord restored and reclaimed: being forgiven of her sins and saved by her faith due to her great love for Jesus. Luke wrote: "And Jesus said unto Simon, do you see this woman? I came into your house, but you gave me no water to wash my feet, Simon, you did not greet me with a kiss, and Simon, you gave me no oil for my head, but she has anointed my feet with an oil of a lively aromatic fragrant. Therefore, I tell you her many sins once forgiven: "She will love me more." Then He said unto the woman, "thy sins are forgiven thee, thy faith hath saved thee, go, in peace."

C. Invitation. Present the pattern of conversion, i.e., hearing and believing the gospel; repentance of all past sins; confessing faith in Christ, as the Son of God; and then, by obeying the gospel; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Romans 6:17-18; Ephesians 1:12-14.

D. Exhortation. Let it not be said of us: "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.

E. Motivation. Do as Peter directed: "Save thyself from this untoward (wicked and ungodly) generation," Acts 2:40; Acts 2:36-39; Acts 2:41.

ILLUSTRATION: *"The answer of a good conscience towards God,"* 1 Peter 3:20-21!